

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

Paul commences his last Address by saying "The charge of holding the doctrine of Universal Salvation Amicus dare not deny." Now I thought I had fully denied this charge when I said "we never asserted that every man did so profit by the light of the holy Spirit as thereby to become an heir of Salvation." The inference is clear, if a man become not an heir of Salvation he cannot inherit it—the heir only can become possessed of the Inheritance. Salvation implies a being saved from sin and its consequent misery. If this blessed work be not experienced, he not affected in this life, I know of no clear passage of Scripture that conveys the idea that it can be effected in a future state. To be explicit then, I do positively deny that "we hold the doctrine of Universal Salvation"—that all men will finally be saved. In my last I challenged "Paul" to produce a single passage from any of our writings that vindicates that doctrine. The proof of the charge rests with him.—"No man is bound to prove a negative."—"Paul" being the accuser, if he leave his accusation without clear proof he must stand condemned for Detraction.

Before I proceed further, I would just say, that if Paul would always state his authorities for any charge he may have to make against us, he might save himself and me much trouble, and moreover might become entitled to the character of a fair opponent, to which at present I think he can have no claim. Facts alone are entitled to consideration.—Assertions without proof cannot have weight with a discerning public, to whom our principles are on many points so well known that any misrepresentation of them can only injure the character of him who misrepresents them. But "Paul" knows that it is easier to make charges than to prove them; and he loves to travel a smooth road. "As I foretold" says Paul "Amicus denies the authenticity and correctness of our copy of the Bible." Here my opponent claims the character of a prophet!—Although he denies "Immediate Revelation" it will not be difficult to prove that he has had the advantage of it in this instance. In his XX address to us, No. 44 of the Christian Repository he has attempted to answer some of "Amicus's" arguments which did not appear until one week afterwards!!!—In that address he says "Amicus rejects the word *plenary* as unscriptural and substitutes the equivocal word *sufficient*." Now I did not publicly reject the word "plenary" until one week after this assertion of "Paul," nor did I then substitute the word "sufficient" but the words "*fully and sufficiently*." Again in the same Number he asserts that "Amicus says we do not neglect the Scriptures, we have a high respect for the Bible, and inculcate its perusal on our people." Now "Amicus" had never said any thing like this, until a week after the publication of this assertion!!! From this statement it appears that "Paul" has (through the favour of the Editor) had access to my manuscript (the very one that was subjected to dissection) and in the fervency of his zeal has betrayed his partial friend! Now if I have any just idea of the obligations of an Editor, they require that anonymous manuscripts sent for insertion are a sacred deposit to which no man should have access but the Editor and his compositor! A violation of this rule has enabled my opponent to appear in the character of "a prophet."

But as this circumstance is not connected with the argument of the present question, we will let it pass with a bare notice of the fact—a fact which may serve however to shew that the predictive powers of my opponent are not very miraculous!!!

"Paul" says "Amicus denies the authenticity of the Bible." This assertion is without proof! I have never denied it. Its authenticity is admitted by us all! The question is not—whether the Bible is authentic or not,—It is "By what means has it been authenticated?"

Let us now see how my opponent answers this question. "The Bible is authenticated in the same way with the writings of Homer, Herodotus, Cicero, Cæsar, &c.—by the testimony of cotemporary witnesses, and by quotations in every subsequent age." So then, the authenticity of the Bible stands upon the same evidence,

as the authenticity of Pagan Writers!!! I think my opponent need not hereafter go from home to look for those "who dishonor the Scriptures!" To rest their authenticity and consequently their divine authority on the ground of heathen writers is to dishonor them in the grossest manner! If this is the way that the professed friends of the Scriptures vindicate their honor, the Christian world has great reason to say "save me from my friends." How much more rational, how much more dignified is the view of Amicus as expressed in his last Essay? Instead of resting our faith on the sandy foundation of human opinion—on the conflicting testimony of weak mortals, we place it in the certain evidence of the Holy Spirit! How "quotations in every subsequent age" can authenticate the Bible "Paul" may perhaps be able to explain. If a quotation from a Book can authenticate that Book, it would be a very easy thing to authenticate the travels of Lemuel Gulliver, or the life and adventures of Robinson Cruso.—Quotations from any work can only shew that he who makes the quotations received it as authority—they can neither prove its genuineness nor its authenticity, unless indeed the quoter were infallible!

"To say that the Bible depends for its authenticity on the decrees of Councils is a gross slander." Very true Paul! But what is this, to the point? Did Amicus every say so? Or, did "Paul" only wish to make his reader think he did?—the whole scope of my Essay went to prove a very different position; e. g. that its authenticity depended upon nothing less than divine evidence. But if it be a gross slander to say that the Bible depends for its authenticity on the decrees of Councils, what kind of slander is that which says, "it is authenticated in the same way with Pagan writing?"

Now from "Paul's" former Essays one would suppose he would have treated the Councils of what he calls "the Church of Christ for 1300 years" with more respect than he has lately done. I remember he once quoted a Council of sixty-six Bishops as his authority for his Sprinkling system! and was much offended with "Amicus" for rejecting their evidence. "Amicus" has always had a very low opinion of Synods & Councils. I do not know how "Paul" now stands affected towards Synods—but it appears he has sadly fallen out with Councils!

In his last Essay Paul confounds the meaning of the word "Genuine" with that of the word "Authentic"—the late Bishop of Landaff has clearly demonstrated their difference. A genuine work is one that was really written by the person whose name it bears. "The genuineness of the Epistle from London of 1810 does not depend on any decree or judgment you may hereafter pass." True. Its "genuineness" as well as that of every other work depends on nothing but the fact, that it was written by its supposed author. Now I hold that the genuineness of Scripture, has nothing to do with its authenticity. The Epistle to the Hebrews would be entitled to the same authority—would equally claim our veneration and respect, if it could be proved, that the Apostle Paul was not its author, as if it could be clearly shewn, that it was actually written by this great and excellent minister of Christ. The truths and divine excellence of this Epistle cannot, in the nature of things, be effected by the opinions that men may entertain as to who was the writer of it. It is a matter of no importance who may assert that "two and two make four," or who may say that "the angles of a triangle are equal to two right angles;" neither is it of any importance whether we believe with Lardner, Westein, and others, that Paul wrote this Epistle, or whether we believe with Grotius, Leclerc, and Michaelis that it was written by some other person!—The learned world has been making a great stir about trifles!—Had they been as careful to test its excellence by the infallible Touchstone of the Holy Spirit, as they have been to ascertain who wrote it, they would have come to a far more satisfactory result! they would have discovered so many infallible evidences of Divine Inspiration in this Epistle, as would have removed every doubt of its divine authenticity, and settled their minds in a holy certainty that the Author whoever he might be, was under "the immediate guidance of THE WORD or SPIRIT of GOD."

From what has been said on this subject, it must be evident, that "a Work may be authentic that is not genuine." As the authenticity of any scripture book does not depend on the decisions of Councils—neither does it depend upon its genuineness—it depends upon the evidence of the Holy Spirit that it was written under the influence of Divine Inspiration. We are not sure that Paul wrote the Epistle to the Hebrews! We never can be infallibly certain on this point, unless it be sealed on our minds by the Holy Spirit—And as it is a matter of no importance, whether Paul wrote it, or whether he did not write it, I suppose we shall never know who was the real author of it. If it were written by Divine Inspiration it can make no difference to us who was the person inspired of God to write it. Its excellence, its authority solely depends on the question—whether it be the product of Divine Inspiration or not?—And this question can only be settled by the evidence of the Holy Spirit witnessing to our spirits that it is of God—I believe it was written by the Apostle Paul—Grotius, Leclerc, Michaelis and others, who had far more learning than Amicus or his opponent, believed that it was not written by Paul! Now if the divine Truths contained in this Epistle be sealed on our minds by the Holy Spirit, what need we care who wrote it?—Nothing at all! It is a matter of perfect indifference. With the evidence that this Epistle was written under divine direction I will cheerfully leave my opponent to fight with Grotius, Leclerc and Michaelis on the subject of its genuineness.

Let us now return to "Paul" and view him struggling under the weight of Scripture evidence adduced by "Amicus" to prove the universality and divine nature of that blessed "Light that lighteneth every man that cometh into the world"—And first, where he undertakes to refute the Apostle Paul, 1 Cor. xii. 7.—"The manifestation of the Spirit is given to every man to profit withal." The Apostle in this Chapter, to which I refer the reader, shews, first, that all religious qualifications are received, not through the Scriptures, but by the Spirit—Secondly—that this Spirit is given to every man, that we may, through its divine efficacy profit in the way of salvation. My opponent says that "every man" only means every member of the church! this is taking too much for granted. Neither text nor context warrant the assertion! That the true Light, like the luminary of day, shines on all, is certain, but many shut themselves in the dark—for "this is the condemnation that Light has come into the world and men loved darkness rather than Light, because their deeds were evil"

This "ipse dixit" argument of my opponent, which is contrary to the plain words of the text, is refuted by the same Apostle to Titus, ii. 11. where he says "The Grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly in this present world." Here the Apostle shews 1st. that this manifestation of the Spirit, is of God's free mercy to the soul—"the Grace of God." 2d. that this Grace is saving grace—"it bringeth salvation."—3d. that it is universally manifested—"it hath appeared to all men"—and 4. that it is a Teacher, an instructor of the soul in the things necessary to salvation—"teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and Godly."

Secondly. Where he endeavours to refute the Evangelist, John i. 9. "There was a man sent from God, whose name was John—the same came for a Witness to bear witness to the Light.—He was not that Light but was sent to bear witness of that Light that was the true Light that lighteth every man that cometh into the world." Now my opponent says—"The Evangelist is here drawing a contrast between John and Christ." Was ever any assertion so untrue? So far from drawing any contrast between two lights, he here positively asserts "John was not that Light" but merely a witness to that Light!—"Paul" then admits that Christ is "the Author of all Light." But the text does not say, that "Christ is the author of Light," but that Christ is himself the Light. My opponent then says, "In what way Christ enlightens, whether by Reason, by Conscience, by his Spirit, or by the Scriptures is not

said! This is just such an assertion as we might expect from an honest Deist." Now I think the Scriptures do very clearly tell us in what way God enlightens us. "For God who commanded the Light to shine out of darkness, hath shined in our hearts." 2 Cor. iv. 6. I am apprehensive that my opponent, if he be not more guarded in future, will prove himself a Champion of infidelity instead of an advocate for the Truth of Jesus. AMICUS.

FRESHETS

On Thursday afternoon, about 4 o'clock, the ice in the Schuylkill dam at Fair Mount gave way, in consequence of the freshet created by the sudden thaw, and presented one of the most sublime prospects ever beheld.

The concussion of the immense masses of thick ice, which were precipitated with velocity over the dam, the waters in which had risen to the height of ten or twelve feet above the ordinary level of high water—the roaring and foam of the billows and the crush of large bodies of timber, fences, out houses &c. which were borne off from the shores of the river by the moving mass, exhibited an awfully grand spectacle, such as few, if any of our generation ever witnessed here.

About 5 o'clock the entire Bridge of the Falls of Schuylkill, was seen rapidly approaching the falls of the dam, with no little apprehension for its safety and that of the sister Bridge, at the upper ferry. Expectation was at its height for the shock—it came—and in a moment the Bridge in ruins, descended majestically endwise into the element below, leaving the well tried dam wholly uninjured. It glided safely under the lofty arch of the adjacent bridge, and was forthwith projected by the current against the eastern pier of the Permanent Bridge, and severed by the concussion.

The rise of the river was so great below the dam in the space of an hour, that many lives were in danger, and much property lost. The rapidity of the current could not have been less than ten miles an hour. Jacob Horn, innkeeper of the upper ferry, lost many of his batteaus, and all his wooden out houses on the river. The water was several feet deep on the road at his door. The keeper of the lock narrowly escaped with life. He was standing on the lock, when the rush of waters commenced, and was not aware of his perilous situation, until a torrent cut off his retreat to the shore. A rope was thrown to him, one end being made fast to a tree, he plunged in, and with difficulty succeeded in making a landing. The water had surrounded his house, and his wife and children were timely rescued from danger, by a gentleman who bravely ventured for that purpose.

Like peril attended a family who occupied the first frame building on the Lancaster road, near the Market bridge. A mother and three children were taken from the windows of the house, which was enveloped by the icy torrent, to the depth of about 6 feet. An intrepid son of the innkeeper nearly opposite, mounted a horse and flew to their rescue. Such humane conduct has its reward.

Yesterday morning at 8 o'clock the subsiding current was still in possession of the turnpike road, which it covered to the breadth of about 80 yards. It is wholly impassible. A gentleman who had the temerity to make the attempt on horseback yesterday morning, had nearly been swept away with the animal which bore him. The horse was obliged to swim.

The rail way of the bridge, and the cap stones of the abutments, to the distance of about 60 or 80 feet, are carried away. I have not heard of the extent of the damage elsewhere; it is doubtless considerable.

The freshet is almost unexampled on the Schuylkill. That of the 20th of March, 1784,

is said to have been higher at or near Market street, in consequence of the accumulation of a vast body of ice in that vicinity; but it is doubtful whether the waters, a mile above or below, experienced so rapid or so great a rise, as that witnessed on the memorable 21st of February, by several hundred astonished spectators.

Nat. Gaz.

By the National Intelligencer we learn that the streams in the vicinity of Washington were much swollen, and that some of the piers of the Washington Patomac bridge were cut off by the ice;—the bridge being for the moment impassible.

From Baltimore we have information that the water of Jones' Falls overflowed its banks and deluged some of its streets to the depth of 28 inches. The water sunk the next morning, (Thursday 21,) two or three feet; the continued rain again caused them to overflow during the night of the 21st, and considerable damage was sustained.

The ice in the Delaware at Philadelphia, began to give way on Saturday last, and hopes are entertained that in a very few days the harbor will be clear.—Feb. 26, all clear.

From New York we learn that the heavy rains have done much damage both south and east. The stage broke over Mill Creek at Durham, 20 miles beyond New Haven; two of the passengers were drowned. Both bridges at Milford together with those at Sagatuck and Norwalk were swept away. The wooden bridge over the Passaic at Paterson is carried off. At Eastown one of the bridges is gone and much damage done to the mill dams, &c.

A Ship destroyed by a Whale.

Three men were, some months since, taken from Ducie's Island, in the South Sea, and carried to New South Wales by the British ship Surrey;—they proved to be part of the crew of the Nantucket whaling ship Essex, Captain Pollard, which ship, was destroyed by a whale in those seas. The following is the account they give of that catastrophe:—"On the 13th of November, 1820, they were among the whales, and the three boats were lowered down; the mate's boat got stove, and had returned to the ship to be repaired. Shortly after, a whale of the largest class struck the ship and knocked part of the false keel off, just abreast of the main channels. The animal then remained for some time along-side, endeavouring to clasp the ship with her jaws, but could not accomplish it; she then turned, went round the stern, and came up on the other side, and went away ahead about quarter of a mile, and then suddenly turning, came at the ship with tremendous velocity, head on.—The vessel was going at the rate of five knots, but such was the force when she struck the ship, which was under the cathead, that the vessel had sternway at the rate of three or four knots; the consequence was, that the sea rushed into the cabin windows, every man on deck was knocked down, and, worse than all, the bows were stove completely in, and in a few minutes the vessel filled, and went on her beam-ends. At this unhappy juncture, the captain and second mate were fast to a whale each; but on beholding the awful catastrophe that had taken place, immediately cut from the fish, and made for the ship. By cutting away the masts, the vessel righted; the upper deck was scuttled; and some water and bread were procured for the two boats, in which they were compelled to remain, as all thoughts of saving the ship were given up. In expectation of falling in with some vessel, they remained three days by the wreck, making sails, &c. but were compelled at length to abandon it, and stood away to the southward, in hopes of getting the variable winds, and ex-

periencing fine weather; but the wind being constantly from the east and east south east, they made much lee-way, and were prevented from keeping to the southward; in consequence of which, on the 20 of December, they made the island from which Capt. Raine took them, and which was taken for Ducie's Island, at which place the boats remained one week; but the island affording hardly any nourishment, in fact exhibited nothing but sterility, they resolved on venturing for the coast, leaving behind them the three men now on board the Surrey. The boat, in which was the captain and the remainder of the crew, was fallen in with by a whaler of America, and the horrible account given by the two survivors in this boat was truly deplorable and shuddering. They had been ninety days at sea before they were fallen in with, and had experienced the most dreadful of all human vicissitudes; from the extremity of hunger they had been reduced to the painful necessity of killing and devouring each other, in order to sustain a wretched life that was hourly expected to be terminated.—Eight times had lots been drawn, and eight human beings had been sacrificed to afford sustenance to those that remained;—and, on the day the ship encountered them, the captain and the boy had also drawn lots, and it had thus been determined that the poor boy should die! but providentially a ship hove in sight and took them in, and they were restored to existence. Doleful in the extreme as it is to hear such things, and painful as it is to relate them, it is nevertheless asserted as a fact by Capt. Raine, that the fingers and other fragments of their deceased companions, were in the pockets of the capt. and boy when taken on board the whaler, which vessel was the bearer of the intelligence to Valparaiso.

[Sydney paper.]

PALESTINE MISSION.

Much of the time of Mr. PARSONS, whilst in Jerusalem, was occupied in visiting different places of note in the city and vicinity, and in distributing Testaments and Tracts, and reading the Scriptures to the Pilgrims. The Testaments and Tracts were thankfully received, and the reading seriously attended to. We shall select some of the most interesting parts of the Missionary's copious Journal, as published in the Missionary Herald for the month of February.

Rel. Rem.

Extracts from the Journal, of Mr. Parsons.

Feb. 17, 1821. Entered Jerusalem by Jaffa gate, five minutes before 5 o'clock in the afternoon. Soon after passing the gate, we turned to the north, and in a few minutes arrived at the house of Procopius, to whom I had letters of introduction.* The servant at the door informed us that he was in the church for evening prayers. Without a moment's delay I hastened thither, to unite with the professed followers of Christ upon Mount Calvary, and to render thanks to God for the happy termination of my voyage to the Holy City. The church is but a few steps from the place, where it is supposed, stood the Cross. On entering, I was not a little surprised to find it so richly and neatly furnished. It is called the church of St. Constantine, and is the place to which all the bishops, (five in number) with their numerous attendants, resort for morning and evening service. Every thing was conducted with a

* Those of our readers who have observed the operation of the British and Foreign Bible Society, will recollect that Procopius is the agent of that noble institution, and takes charge of the sale and distribution of the Scriptures. As he is also an agent of the Patriarch of Jerusalem, and himself President of all the Greek monasteries, it is a peculiarly auspicious circumstance; that he is heartily engaged in the Bible cause.

pleasing stillness and regularity, becoming so holy a place.

Introduction to Procopius.

After service of 30 minutes, I returned and presented my letter to Procopius. Conversation was directed to the exertions which the Protestants are making to promote the diffusion of the Holy Scriptures. They replied, "We believe the Protestants to be our friends." In a few moments, I was conducted to the room which had been put in readiness for me, by the request of the Russian Consul. It is near to the Holy Sepulchre, and contains many convenient apartments. My trunks had arrived in safety. In the evening, we read from the Greek Testament, the account of our Saviour's sufferings and death, and endeavoured to consecrate our rooms to Him, who here gave his life for the world.

First Sabbath in Jerusalem.

Feb. 18. At an early hour I was reminded, by the crowing of a cock, of Peter, who denied his Lord and Master. In view of so affecting a subject, I could only say, "Cause me to know the way wherein I should walk; for I lift my soul to thee."

After breakfast, Procopius called upon me, repeated his willingness to aid me to the extent of his power, and bade me welcome to all the privileges of the monastery. The day passed with great tranquility. At three o'clock, went to the Greek church, and heard selections read from the Psalms of David. In this city the pious Psalmist breathed out his soul to his God, and our God. Here he wept for sinners. "Rivers of water run down my eyes, because they keep not thy law." His prayers are registered in heaven, and will be had in everlasting remembrance.

Visit to the Armenian Patriarch.

An Armenian from Smyrna, invited me to visit the principal Armenian Church. It is situated near to Jaffa gate; is large and elegantly furnished. We were conducted to the spot where, they say, was interred the head of John the Baptist.† My Armenian attendant after making the Cross, bowed and kissed the stone, which concealed, as he believed, the sacred deposit. From the church was conducted to the apartment of the Patriarch. He was seated at the corner of a large hall, with a writing table before him. He bade me take a seat. After coffee and sweetmeats, as is the fashion here, I presented to him a quarto edition of the Old Testament in the Armenian language; with the request that he would inform me if the edition be correct. He replied, "I have examined it, and approve of it as an edition without errors." I then mentioned, that I had a few copies, which I would offer with his permission, to the pilgrims, at a cheap rate. He gave his assent, and a pilgrim present engaged to make enquiries, and to give me information.

I presented to Procopius an excellent copy of the Persian Testament, translated by the much lamented Henry Martyn. He read portions of it with fluency, and thanked me for the donation. Also, gave a French Bible to the clerk of the monastery, who reads and understands the French language.

Visit to the Holy Sepulchre.

Feb. 21. Went to the Church of the Holy Sepulchre. The gate fronts the south: and is strictly guarded by Turks without and Greeks within. No pilgrim a subject of the Grand Signor, can enter without paying a *para*,—a trifle to be sure; but when multiplied by the hundreds of times, at which each pilgrim enters, in the course of three months, the amount becomes a large sum. To prevent confusion, it is necessary to observe the difference between the Church of the Holy Sepulchre, and

the Holy Sepulchre itself:—The one embracing all the apartments belonging to the different denominations of Christians;—the other being only a monument erected over the tomb of our Saviour, and held in equal deference by the various denominations of Christians, who frequent it. The tomb may be called the centre of the church of the Holy Sepulchre, near to which may be heard the prayers of Christians in ancient Greek, Latin, Armenian, Arabic and Syriac.

Entered the gate of the Church of the Holy Sepulchre amid a crowd of Pilgrims. The first object which attracted my attention was the *Stone of Uncion*, venerated as the spot where the body of our Lord was anointed for burial. The stone is 34 feet directly in front of the gate:—is 8 feet in length, and two feet two inches in breadth. Several large candles are kept standing at each end; and over it are suspended several silver lamps.—The pilgrims all bow, and after making the sign of the cross, kiss the sacred stone.

Leaving the Stone of Uncion, we were conducted to the Holy Sepulchre. It is distant from the stone of uncion 63 feet, under the centre of a large dome. The monuments erected over the tomb contains two apartments. In the first is the stone where, it is said, the angel made his appearance to Mary: in the other, is the Holy Tomb.—The outside of the monument is 29 feet in length, 18 and a half in breadth. I waited some time for the pilgrims to withdraw. While standing there, a pilgrim entered, and at the sight of the tomb, wept and sobbed as over the grave of a parent.

Mount Calvary.

Seventy-three feet from the Holy Sepulchre we came to the chapel of apparition, in which a few Catholics were engaged in evening service. The music for softness and solemnity, exceeded any thing I have ever heard in Asia. From this chapel, we returned to the Holy Sepulchre, and, passing through the Greek church, ascended Mount Calvary. It is 16 feet above the level of the tomb. I stopped down to look into the hole in which, it is supposed, stood the cross; below, which is a fissure in the rock, made, it is believed, when Christ our Lord, bowed his head and gave up the ghost.

The environs of Jerusalem.

Feb. 22. In the afternoon, the interpreter of the Russian Consul accompanied me to Mount Olivet. Left the city of Damascus gate and turning eastward we passed near to the cave, in which tradition says, § Jeremiah wrote his lamentations. "All ye that pass by, behold, and see if there is any sorrow like unto my sorrow." The cave is large, and is held in high veneration. Passing the north east corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, saw the church erected over the grave of the Virgin Mary,—on our right the garden of Gethsemane.

Mount Olivet.

In fifteen or twenty minutes reached the summit of the Mount of Olives. Here we had a delightful view of the city, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. "Da-

† The various distances, mentioned in reference to the Church of the Holy Sepulchre, were subsequently taken by Mr. Parsons, at an hour when the people were not present.

§ When Mr. Parsons mentions the traditionary accounts, which are reported to all travellers, he is not to be understood as giving any opinion, with reference to the reliance which may be placed on these traditions. Doubtless the identity of some places has been accurately preserved and transmitted; while that of others must remain incapable of proof.

vid went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot. On the east side of it, our blessed Saviour raised Lazarus from the grave; and, on the west, he endured the agony of Gethsemane. Here he beheld the city, and wept over it. From this Mount he was at one time conducted to Jerusalem with shouting of "Hosanna to the son of David;" and, at another, with the cry of "Crucify him, crucify him," from this spot he gave his last commission; "Go into all the world, and preach the gospel," and then ascended, and sat down on the right hand of the Majesty on high.

The Pool of Siloam.

Descending the Mount of Olives, we passed into the valley of Jehoshaphet, to the pool of Siloam. Here the blind man, at the command of Jesus, washed and returned seeing. The pool is at the foot of Mount Moriah, on the south side. We descended a handsome flight of steps to the water. It is visited, every day, by pilgrims of every denomination. I perceived nothing unusual in the taste of the water.

From Siloam, directing our course southward, we came to the tree, where it is said, Isaiah was sawn asunder for his faithful exhortations and reproofs. The tree is securely guarded by a high wall, to prevent the injuries it would receive from pilgrims.

Mount Zion.

From this we began to ascend Mount Zion. We passed through fields of grain, which reminded us, at every step, of the awful prediction. "Mount Zion shall be plowed like a field." On the summit is a mosque, erected over the tombs of David and of the kings of Israel: and an Armenian church, said to be the ruins of the house of Caiaphas, the high priest.

Mount Zion on three sides, is strongly fortified by nature. This agrees precisely with the description given of it in Scripture. "Nevertheless David took the strong hold of Zion, the same is the city of David." At the foot of it, on the west, are the ruins of the pool of Beersheba,—on the south the valley of the son of Hinnom, called also Tophet, and the valley of slaughter. (Jer. xix. 6.) Here the children of Israel caused their sons and their daughters to pass through the fire to Molech. 2 Kings xxiii. 10; and in this place, Jeremiah denounced the dreadful curse: "Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle."

On the south side of Mount Zion are the ruins of the old wall, supposed to be the one repaired by Nehemiah. Here may be seen to the best advantage, the site of Solomon's temple, the Mount of Olives, and the plains and mountains of Judea.—This delightful prospect, in connection with its spiritual privileges, led David to sing, "Beautiful for situation, the joy of the whole earth is Mount Zion." Returned to the city about sunset.

Feb. 24. A priest came to my room to read with me the Holy Scripture.

Sabbath, 25. The Sabbath passed without the least interruption. How desirable this retirement, after so many Sabbaths of weariness.

29. A Greek priest requested me to aid him in the study of the English language. This will give me opportunity to institute many important enquiries, and to obtain valuable information.

Various objects in the City.

P. M. A priest invited me to visit some interesting objects in the city. We passed the street, called *Via Dolorosa*, through which our Saviour bore his cross to Calvary;—were shown the house of St. John the beloved disciple;—the hall where the Saviour was arraigned before Pilate;—the pool of Bethesda, near St. Stephen's gate;—the arch where, it is said, Pilate cried, "Behold the man;"—the

† Others say, of St. James the Great.

place where Stephen was stoned, having his eyes fixed on the visions of God;—the place in the garden, where our Saviour being in an agony, prayed more earnestly, and his sweat was, as it were great drops of blood falling down to the ground, St. John has marked the site of the garden very particularly. "He went forth with his disciples over the brook Kedron." There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood of our Divine Saviour. "For Jesus oft times resorted thither with his disciples." It is still occupied as a garden, and contains several large olive trees.

Feb. 27. Received a letter from the President of the Greek Monastery at Rama, expressing his thanks for the tracts which I sent him to be distributed among the pilgrims.

28. Sent a few tracts to a Russian gentleman who resides in the Monastery of Abraham. Also, gave a few to a young man belonging to the Catholic Monastery. He engaged to read them attentively.

29. Sold an Italian Testament, and gave an Armenian Testament to an Armenian, who engaged to aid me in the distribution of the Scriptures—Visited the priests who have charge of the Holy Sepulchre, and gave them a Testament. Towards evening walked with a few priests to the place where, it is said, Hezekiah, "stopped up the fountains and the brook ran through the land, saying, why should the kings of Assyria come, and find water." 2. Chron. xxxii. 4. By the way, gave them some account of the progress of religious institutions in America: of Sabbath Schools, family worship, and benevolent societies.

RUSSIA.

Extract of a letter from Mr. Knill, to W. A. Hamkey, Esq. dated St. Petersburg, 2d Oct. 1821.

"The favor of a King is as the dew upon the grass." Solomon said so, and I have found it to be true. We have long been desirous to have a Charity School connected with our little congregation, and about a month since I drew up a statement to present to the public, soliciting aid. But before any thing could be done officially, it was necessary to obtain permission from the Prime Minister Galitzin, who is Minister of Spiritual Affairs and National Instruction. In order to obtain this permission, my dear friend, John Venning, Esq. took what I had written to that excellent Christian Prince Mischertsky, to give it an elegant Russian translation. She cheerfully accepted the work, and while engaged in translating it, His Imperial Majesty called on her, and the whole matter was laid before him. The Prince was pleased to mention my name, the Chapel, &c. and added that she frequently heard me preach. The result is this: last Friday Mr. V. received information from Prince Galitzin that the Emperor had appointed me Superintendent of the School with an annual salary of 2,000 rubles; 1,000 rubles for the master annually, and a donation of 5,000 rubles to commence the institution. "Bless the Lord, O my soul."

It was delightful to see many people at the Missionary Prayer Meeting yesterday evening. I endeavor to collect all the Missionary Intelligence I can against those seasons, which has a very cheering effect. A gentleman was present at the meeting in September, and was so much pleased with the idea of supporting a native preacher in India, that he commissioned me to inform the directors that he would contribute 10l. annually for that purpose—the preacher to be called, "John Meybohm Venning."

Last week we voted 300 rubles to the Scottish Missionaries at Astrachan for printing

Tracts in Tartar and Persic. Two hundred and thirty-five to Mr. Rahm for Calmuc Tracts, and 235 to the Missionaries at Selinsk, for Mongolian Tracts.

All the Missionaries in the empire are supplied with Russ Tracts by the Princess Mischertsky. She is an accomplished English scholar, and has translated great numbers of English Tracts into her own language, hundreds of thousands of which have been circulated, and are still circulating in Russia.

PICTURE OF TURKEY.

Extract of a letter from Rev. Mr. Fisk, one of the American Missionaries to Palestine, to a Gentleman in Middlebury, V. dated

SMYRNA, SEPT. 16th, 1821.

I sometimes find it useful to institute in my own mind a comparison between the Institutions and people of this country and of America. I can scarcely fancy myself in the same world or among the same race of beings. Think of schools, in most of which the only thing taught is to pronounce the words of a language which neither pupils nor teacher understand. Think of places of public worship, in which nearly all the exercises are performed in an unknown tongue. Think of one half the females in the country prohibited from going out without concealing their faces, while the laws and the religions of the country allow polygamy and concubinage. Think of a country, in which scarce one woman in a hundred can read, and where perhaps not half of the men are more fortunate. Think of a country, in which a Governor has liberty to behead seven men a day without assigning any reason whatever for so doing, where a criminal is condemned without jury, and I had almost said without trial or witness, and after being condemned, is immediately beheaded, strangled or hung at the first convenient place in the street, and left hanging 2 or 3 days. Think of a country, in which in case of public disturbance, one half the community can murder whomsoever they please of the other half with impunity. Think of a country, in which an armed man will meet a peaceable inoffensive citizen in the street of a populous city at mid-day, and shoot him dead on the spot, and then sit down quietly and smoke his pipe in sight of the corpse, while even the guards of the city are passing by. Think of a country, in which the name of Christianity exists but only as the name for that superstition and idolatry, which belongs to Paganism; and in which the delusions of the false Prophet exist with all their impurities and all their abominations. Such a country, or rather much worse than even this description is Turkey. How different from that country, in which it is your happiness to live, and in which it was my happiness to commence my existence! Americans are generally proud of those privileges, which distinguish them from other nations. Would to God they were all equally zealous to improve as they ought, those privileges. I think a short residence in this country would prepare an American to appreciate more justly the privileges enjoyed in his native land. It seems to me, as tho', if I were permitted to live in America again, every privilege would be doubly valuable.

Just before closing the letter, I heard a pistol fired at the door of the house in which I live. On enquiry I learned that a Turk had shot a Greek. I went to the window and saw the blood on the stones about five feet from the door, at which I had entered not 10 minutes before. The Greek expired soon after. Such events happen almost daily since the revolt of the Greeks, in other parts of the Empire, and scarcely any notice is taken of them by the authorities of the town.

For the Christian Repository.

The constitution of our Church guarantees the privilege to each member of the Presbytery, of proposing his opinions, and of deliberating and voting upon questions proposed by others. Claiming this privilege, in common with my brethren, I beg leave, through the medium of your useful paper, to call the attention of my fathers and brethren in the ministry to a subject which (in my opinion) is of considerable importance.

It is well known that in the summer of 1820, the members of our Presbytery formed themselves into a kind of *Itinerating Society*. Their object was to go out "in pairs"—to spend one or two days within the bounds of each congregation—to preach two or three times each day, and particularly in the "out skirts" of the churches—to visit families, &c. But owing to some defect either in the plan or its execution that good has not resulted from it which its friends fondly anticipated. Brethren, in some instances, have failed to perform their tour.—Some congregations have been kept in a disagreeable suspense, frequently enquiring of their pastor, when, if at all, their missionaries were to be with them? which enquiries it has been out of the power of their Pastor for weeks or months to satisfy. Months have intervened between the time in which some of the missionaries have performed their duty, and the time when others have performed theirs. And in some instances tours have been performed in very unsuitable seasons.

To remedy the principal part (if not the whole) of these inconveniences. I, with all due deference, submit the following as the plan of our future operations.

1. Let all the missionaries be engaged in their respective districts at the same time.

2. Let this time be fully known to all the churches within whose bounds we are to labour.

3. Let this time be during the most leisure season with the farmers, as they compose a large majority of our churches.

And 4. Let this time be in one of the Summer months, so that meetings may be held in barns, paper-mills, factories, &c. or under the shades of trees.

The question now arises in which one of the Summer months can this time be fixed? I answer, in the month of August.

In this month the farmer has, I believe, as much leisure as in any other month in the year—in this month meetings may be held in those places mentioned above—and, besides, in this month, our Missionary Society holds its annual meeting. Let each member then attend this annual meeting prepared to enter upon his *itinerating duty* immediately after the meeting adjourns.

I am not ignorant that some object to this plan on account as they say, that all the members cannot be ready at the same time—their business &c. will prevent them. To this I briefly reply that we can as easily arrange our business so as to attend to this duty, as to attend Presbytery, Synod, or the General Assembly at the same time. Hoping that my fathers and brethren will excuse my freedom, and that they will give the subject that attention it requires, I bid you adieu, for the present.

A MEMBER OF THE NEW-CASTLE PRESBYTERY.

CHRISTIAN REPOSITORY.

SATURDAY, March 2, 1822.

The Editor informs "Amicus," that his paper is of a very different character from that of a political one. There are strong reasons why they should maintain the most inviolable secrecy, which are entirely inapplicable to us. When politics run high, or personal disputes, they often contain matter which would subject the writers to broken heads, or pecuniary loss, could they be identified. This is not likely to be the case in religious disputes at this enlightened period. Hence we have never been very scrupulous who were admitted into the Printing-Office, and if "Paul" obtained any intelligence in that way which he has used to the injury of "Amicus," we knew it not, until we saw yours of today.—To sustain the character we have assumed of impartiality, we cheerfully offer "Amicus" all the privileges of the most favored author, if he has them not already.

We feel warranted in saying that the good work mentioned in our paper of the 23d ult. still continues: the excitement tho not quite so great, being in a degree stripped of its novel character, is yet very considerable; public and private meetings are well attended; the number of anxious souls increase, as do those professing to have received "a good hope through grace;"—of the former there are upwards of *One Hundred*; of the latter *more than Fifty*! We merely state facts, not wishing to give this work any character or coloring which time may not fully justify. We think however, it may now be fairly entitled to the appellation of a "Revival."

In New-Castle, five miles distant, there are a goodly number who are crying out, "Men and brethren, what shall we do to be saved?"